

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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"A testimony of the Gospel can only come to people who are willing to apply themselves to first learning the Gospel, and then putting into practice its principles."—JOHN H. TAYLOR.

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THE SPIRIT AND THE BODY

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Dr. L. Weston Oaks, M. D., is a trained medical doctor who is also a trained Latter-day Saint. In this article he brings together certain observations of his profession and the corresponding truths of his religious beliefs in a way that is both interesting and enlightening.

SOME months ago newspapers commented on the fact that, in a medical laboratory, a piece of heart muscle had begun its twenty-first year of rhythmic contraction outside the body to which it belonged. That is, an individual organism died, or was killed, and its heart has been kept alive more than twenty years by perfusing it with a solution containing those elements essential to its nutrition and activity.

Besides bearing scientific interest, this experiment carries significance as a vital section in the fascinating religious mosaic which is gradually being assembled for us out of discoveries in science. The picture, when finally completed, will stand as a monumental testimony of life beyond the grave—a living demonstration that the mortal organization of man includes something vital, active, and divine which is not bounded by mortal death. Many of the pieces are yet only partially moulded, and are but slowly evolving. Others, swiftly formed, have been ignored in our lack of wisdom to recognize their precious nature, and temporarily discarded with the rubble. Some, heedlessly placed, have been made to distort and render ridiculous the ensemble. Such mistakes have not resulted from wilful intent, but have occurred as natural consequences of our possessing too few of the sections to clarify our vision of the whole. Then, too, the influence of human desire for conformity, and fear of ridicule by contemporaries in the field of scientific research, have effectually prevented recognition of the spiritual significance which might otherwise have been attributed to many discoveries in science.

Especially during the last decade have more productive and

more promising attempts been made to see into the mysteries of creation, and to demonstrate the production of life. In physiologic research (the science of normal functions of living things), various experiments have been and are being carried on in this direction. Not long since, an eminent and scholarly American surgeon, who is also an investigator of recognized ability, announced that he had succeeded in generating amoebic life through the manipulation of certain colloidal (i.e., gelatine-like chemical) substances. Naturally, such a claim aroused considerable comment and not a little excitement. However, it was soon shown that the phenomena he had thought due to his material taking on the properties of living matter were actually produced by demonstrable purely physical and chemical influences.

AT the present time, in most medical laboratories of major American universities, studies in tissue cultures are being pursued. By this is meant the placing of a few cells from a human or other animal body under such conditions of warmth, moisture, and nutrition as to promote their continuation of life. So dealt with, the tissue cells will not only live on for a time, but will also carry on the process of cell division. So far, these experiments are only primitive, but they do demonstrate again that ability of body cells to live on after death of the organism, and to continue some of their activities, such as growth. Some success has been achieved with tissue from the human cornea—or clear part of the eyeball—with bone, with cartilage, and with other types of tissue, both human and lower animal.

It has long been a practice in teaching certain phases of physiology to use what is designated as a muscle-nerve preparation, consisting of the dissected thigh and leg muscles of the frog, together with the sciatic nerve supplying them. By keeping these moist with normal salt solution, it is possible to cause the muscles to respond to stimulation for many hours after the individual animal has ceased living.

At least four observers have studied the electrical phenomena emanating from the heart, in relation to death. Each of them has recorded, with the electrocardiograph (an instrument for recording the heart beat by registering electrical currents set up in its muscle), activity in the human heart for as long as thirty to forty-five minutes after individuals were pronounced dead by all ordinary indications. This means that the heart, in each case studied, retained sufficient of its vital organization to make definite efforts at beating, for at least one-half hour after the individual body was classed as dead.

In a surgical hospital of Moscow in Russia, a man who had attempted suicide by cutting the veins in his forearm with a razor, lay dying from acute loss of blood. The head surgeon suddenly left his bedside and hurried down to the hospital morgue, where he uncovered the body of a man who had died six hours earlier of a fractured skull. Opening the abdomen hurriedly, he removed from the vena cava, one of the great systematic veins connected directly with the heart, nearly a pint of blood, rushed upstairs, and injected it into the vein of the dying man. Four days later the patient left the hospital cured! Further study shows that the blood of a cadaver, or corpse, keeps its vitality

for twelve hours after death. Collected from the dead body within this period and preserved under proper conditions, it may be used for transfusion any time within twenty-eight days. Hence, "a man may be useful to his fellowmen even after death."

During the autumn of nineteen hundred thirty-one, in a medical college hospital, a young man died of meningitis arising from infection of the nasal accessory sinuses. Death occurred at seven o'clock in the morning, and the body was immediately transferred to the hospital morgue. At one o'clock in the afternoon, the post-mortem examination was conducted, during which a small clipping of mucous membrane was removed from one of the sinuses for microscopic examination. A portion of this specimen was mounted in normal salt solution and studied to see if any of the cilia were present. Cilia are minute, hair-like processes carried by most of the cells lining nose and sinuses, and which are during life in constant rhythmic motion. They tend to sweep or move in definite directions any material attempting to find lodgment upon the surfaces of the membranes. They are often lost in prolonged disease of the structures. Not only were cilia found, but at this time—six hours after the individual organism had as a whole ceased to function—they were still in vigorous motion, sweeping across the microscopic field at great velocity any blood cells or other particles coming within reach of their stroke! Despite the fact that they were simply mounted in cold fluid and no attempt made to prolong their life, these structures continued incessant activity for three hours longer, or for nine hours after the man's death!

N**A****T****U****R****A****L****L****Y** such an experience may leave some weird impressions, and may cause some of us a measure of trepidation lest we be entombed before we are completely dead. More significantly though, it raises the question: *what is death?*

The phenomenon of physical death has always been regarded as a mysterious entity, inevitable, but to be avoided so long as possible. Scant attention has been given to scientific study of it, yet there may be something of vital import to be learned from such an inquiry—something precious and reassuring in times of uncertainty and doubt.

Careful scrutiny of the material already mentioned might reasonably lead one to a consideration of the hypothesis that mortal death involves at least two definite processes, and that cells of various body tissues may be caused to live on for weeks, months, and even years after this so-called terminal event has been repeatedly shown. Yet not one of these living preparations retains any apparent characteristic by which it can be identified as belonging to an individual body. They become merely tissues of particular classes. The corpse, even a few minutes after what we consider as death, presents little to denote the qualities of personality which characterized it in life. We see before us a lump of material, retaining the same shape and consistency as in life, but vastly different in its power and effectiveness. Yet experience has repeatedly shown that the cells in that structure are still living for some hours after this great change has occurred. A vital something has been extracted from the physical machine—a something which gave to it organization and purpose. All of

the structure may still be there, even to the last cell. Yet, it has suddenly become incapable, inert, selfless.

Theological usage has given us the term "spirit" for that *part* of man which is supposed to transcend the termination of mortal life. Since no better terminology is at hand, we may well designate these two events in temporal death as: (1) departure of the spirit, and (2) death of the body.

The latter stage has been termed somatic death, and gives the signal for natural agencies of decomposition to begin their elemental disintegration of the tissues. Regarding the physics and chemistry of this, man has learned certain things, and can apply laws and principles governing or modifying them.

THE first episode of death, however, is yet as a closed book. Efforts to weigh, measure, or photograph the something which is lost, or to apply other methods of physical science to its study have been essentially futile. May it not be that, since the matter concerns science of the spirit, it must be attacked with spiritual instruments and methods? With such equipment man seems so far wholly unfamiliar; but does that disprove its existence? Conceivably the experimental plan of study in things spiritual may yet come into its own.

A homely but interesting analogy may be drawn between the human body and a finely co-ordinated machine, such as an airplane or motor car, with all its parts in perfect condition and the fuel tanks loaded, but the motor idling. Man, representing the spirit or intelligence, steps to the controls. The motor is accelerated, gears are shifted, steering mechanism comes into action, and the machine takes on a *purposeful existence*. In the course of time, parts wear out or some major break occurs in the mechanism and the machine will no longer function co-ordinately. Man steps out of it to seek more ready means of travel, and its intelligent activity is for the time being at an end. Disintegration of the metals, woods, and fabrics soon begins; but there need be no breaking down of the intelligence which directed the organism. Quite to the contrary, we should expect there enrichment and development growing out of the relationship and resulting experiences. Is it too far-fetched to presume that relationship of man's intelligence to his body may be a similar one?

In the field of physiology there are many fragments of knowledge bearing upon this problem. Among these are such observations as that no brain centre has yet been found for consciousness. This seems to depend upon certain co-ordinate interactivity of many areas in the complete brain mechanism. It has been thought that the large frontal lobes of the brain were mainly the seat of man's intellectual power, yet a massive abscess may occur in this location without in any measurable way impairing mental activity. Should such a lesion develop in any brain area chiefly concerned with some definite single function, profound disturbance is quickly evident.

To assume, as the Behaviorists do, that thought is only the result of physical and chemical molecular processes taking place within the brain tissues seems quite too peurile, even if one knew or believed nothing pertaining to life after death. Should we accept such a theory, how may we explain the fact that identical

twins, born through the same travail of the same mother, reared in the same household, attending the same schools and having every contact similar, almost invariably develop personalities so widely at variance with each other that scarcely any likeness seems to exist between them. Certainly one might be justified, if this theory were at all tenable, in assuming that uniform impulses would govern their actions and thoughts, since even their chromosomes originated from the same cell. Actually, one may become a great intellect, and the other only a mediocre thinker; or one may become a prominent citizen in the community, and the other a human derelict. Then too, how may such a belief hope to account for a Beethoven, a Michael Angelo Buonarrotti, a William Pitt, a Gladstone, a Disraeli, a Brigham Young, as compared with the rest of us? It requires more than variation of food intake and environment to produce genius.

CHEMICAL analysis yields the same identical ingredients in the same proportions, from the brain of the great thinker as from that of the day labourer whose intellectual flights are delimited by the columns of a Sunday newspaper. Where, then, is knowledge stored? The brain cells show no variation, even in amount of protoplasm, to account for its acquisition. Corpses are strikingly alike; living human beings are eternally dissimilar. This infinite variation, this infailing singleness of personality is not explicable in any purely physical science or principle. It can only be appreciated in the light of a divine provision for individual ego which quite transcends the materialistic.

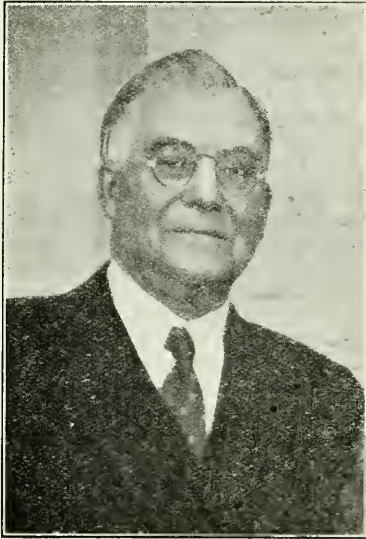
Many questions may be propounded to increase our confusion when we are in doubt; and especially does this apply in the eternal query as to what awaits us at the end of mortality. Submitting ourselves to worry only deepens the perplexity, and makes us forget that it is not our task at once to settle this problem for the world. We forget, too, that egotism is the whole kernel of atheism, and that a humble, open-minded attitude, founded upon sincerity and integrity of soul, will eventually resolve the troublesome question into a comforting philosophy of life. Then indeed may we quote with confidence that terse description set forth in the Doctrine and Covenants, section 77, verse 2:

“. . . in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual: the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.”—(*Improvement Era*, September, 1933.)

NONE can ever come to know God except through obedience to the laws by Him ordained. To know God is to be God-like, to learn His ways, and so to become prepared for admittance to His kingdom. Where He dwells there is no death, and thus the deeper significance of our Lord's utterance becomes clear—that to know Him is life eternal.—ELDER JAMES E. TALMAGE.

CHARLES A. CALLIS

ELDER CHARLES A. CALLIS, who was unanimously sustained as a member of the Council of Twelve at the last General Conference of the Church, is a man richly endowed with great gifts of spiritual power. His appointment has met with universal Church-wide approval. To the worthiness and capability of Elder Callis to fill this responsible calling in the Church, fourteen thousand members of the Southern States Mission give unanimous assent. For twenty-five years, Charles A. Callis has presided over the activities of that mission. He has won completely the unstinted love and admiration of the many members and friends who live within its confines.



ELDER CHARLES A. CALLIS

Short of stature, greying, and sixtyish, Brother Callis is by nature delightfully affable and pleasant. He always has a word of good cheer and encouragement for his associates. His is the happy faculty of being one with the people under all circumstances and conditions. Those who are associated with him thrill to the sincerity of his cordial but unassuming good-fellowship, and the depth of his conviction to Truth carries a

power that stirs the souls of all who come within range of his strong and convincing personality.

An eloquent speaker, Elder Callis talks with pleasing oratorical colour, and is at his best when drawing from his fund of Gospel knowledge and experience. His devotion to the Cause of Truth, that has been life-long, stands unquestioned. He has never been known to falter in his efforts to impress his fellowmen with the saving graces of the Lord and Master, Jesus Christ. Unqualifiedly he has always given verbal and active support to Church leaders. Their authority and good name he has held sacred, speaking of them always with appreciation and praise, and realizing the great trust imposed in them by God in leading and directing His mighty work. Elder Callis believes firmly in the youth of the Church, and in the missionary system to which so many of them give their time and talents. The passion of his life is to proclaim the mighty Gospel truths to the world. In his mind there is no doubt that this great latter-day work is indeed the work of God.

A native of Ireland, Elder Callis was born in Dublin, May 4th, 1865, a son of John Callis and Charlotte Quilliam Callis. Eight years later, he went to Liverpool with his widowed mother where he was baptised and confirmed a member of the Church.

Two years later his mother moved her small family to Bountiful, Utah, lived there for three years and then finally settled in Coalville, Utah. There Elder Callis made his home until his appointment to the Southern States Mission twenty-seven years ago.

Soon after the change of the century, Charles Callis met Grace E. Pack of Kamas, Utah. They were married in 1902, in Salt Lake Temple, and from their union are six living children.

In 1893, Elder Callis went back to England on his first mission for the Church, the last eight months of which he spent as president of the Irish conference. For nine years after his return to Coalville he served as M. I. A. Superintendent of Summit Stake. Active, too, in civic affairs, he was county attorney for eight years, city-councilman, and served in the state legislature. With Sister Callis, in 1906, he was called to do missionary work in Florida, and a year and a half later he succeeded Elder Ben E. Rich as president of the Southern States Mission.

THE Southern States Mission is of broad extent, covering many thousands of square miles. But it was not too large for its energetic president to keep intimately in touch with all of its districts and branches. Persecution in the past, fed by the bigotry and fanaticism that is characteristic of religious hatred, has at times resulted in mobbings and physical violence for the missionaries. The South is known for its tendency to take what it deems to be "law" into its own hands. But under the tireless efforts and faith-laden patience of Brother Callis, the Gospel gained a foothold, and the mission continued to grow in numbers and strength. To-day the Church is highly respected by the Southern people, and includes among its members many who are socially, civically and politically prominent. Chapels have been built in nearly every branch. Indeed, the Southern States Mission stands a veritable monument to the capability and devotion of Brother Callis.

During his mission presidency, Elder Callis attended practically every General Conference of the Church, bringing to those great gatherings the greetings of the Southern saints. This past autumn, as usual, he travelled from the Mission headquarters to Salt Lake City, attended the usual preliminary meetings of Mission Presidents and committees, and on the morning of October 4th, took his place among the mission presidents in the Great Tabernacle. According to reports, he was utterly unaware of the great honour to be his in being called to the apostleship, until, with the other thousands assembled he heard his name presented for the sustaining vote of the Church as a member of the Quorum of Twelve. A more perfect tribute to his selflessness and wholeheartedness in the work of the Lord could not have been paid to him! Apparently, in the minds of his presiding officers, there was utterly no need to question his willingness and readiness to serve in any capacity, great or small.

The first act of Brother Callis, after the conclusion of the conference session in which he was sustained as an Apostle, was to send a wire to Sister Callis, telling her of his appointment. Sister Callis has been a splendid companion and counsellor to him throughout his missionary service. She has shared with him all

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THURSDAY, DECEMBER 7, 1933

EDITORIAL

DANCING AND THE CHURCH

“WHAT NEXT?” This question is sometimes asked by people both inside and outside of the Church in criticism of what they assume to be an improper innovation in the Church practice or discipline. It has been asked with respect to “dancing,” an activity that forms a part of the complete M. I. A. programme. Some of our critics regard dancing as sin, and therefore something that should be avoided by all pure-minded persons. This view was generally held many years ago in America by devout members of nearly all Protestant churches.

But, from the early days of the Church of Jesus Christ of Latter-day Saints dancing has been a favourite social activity, especially with young people. And our Church does not and never has regarded proper dancing as sin. Of course, there are types of dancing that are vulgar and evil in their tendency. Such types the Church has never approved nor tolerated in halls under its control. Further, there are modes of dancing any of the approved types of dance that are low, crude, and indecent. The Church stands opposed to all such modes.

Any mode of dancing, or dancing costume, that tends to excite sexual passions is evil, and therefore should be condemned. Dancing postures that bring partners into close bodily contact—hugging contact—are improper and cannot be tolerated by Latter-day Saints.

But there are many types of dances—cotillions, minuets, Virginia reels, folk dances, even so-called “round” dances like the waltz and two-step, when danced according to proper form, are enjoyable and beautiful, and therefore are permitted by the Church, even taught in Church-controlled dance halls. But it is only proper-form dancing that the M. I. A. stand for.

No, in and of itself correct and proper-form dancing is not sinful in the eyes of the Church. But nearly everything good can be made into an evil. Excesses of every kind—over-eating, over working, for example—are bad. Wholesome meat is a good food, but eaten in excess it is bad. The Lord tells us in the Word of Wisdom that meat should be eaten “sparingly.” Sugar is a nourishing, easily digestible food, but if eaten to excess it produces harmful effects.

Moderation in all things—eating, working, sleeping, playing, dancing, etc.—should characterize every Latter-day Saint. And in every case, uncleanness, vulgarity, and all activities suggestive of improper sex appeal should be banned.

Those modes of dancing that have such appeals should not be tolerated. But play in its broad and proper sense—recreation—is necessary for the normal development and well-being of the individual—so our modern scientific experts tell us. And the Church has always favoured and tried to provide for wholesome recreation. It did this in the early days of its history, many years before science taught the need of play activities for the normal person. Herein lies one evidence of the divinity that has inspired and guided the leaders of this Church from the beginning.

In the early days the soul-stirring, familiar hymn, "Come, Come, Ye Saints," was sung around many a camp fire during the long, toilsome journey by many companies of Latter-day Saints in their one thousand miles weary trek across the "plains" from the Missouri River to the Great Salt Lake Valley. But, the singing of the hymns was only one of the recreational activities indulged in by these loyal, devoted people. The camp fire dance was one of their common recreations. Music, singing, dancing—these were potent factors in cheering the patient trekkers on their slow and toilsome journey. Who can measure the beneficent influence of dancing on the morale of those faithful Latter-day Saints? And during the frontier days of the saints in the Rocky Mountain regions dancing was one of their chief recreations.

Yes, dancing has always been one of the favourite and wholesome pastimes in "Mormon" communities. But like any other good thing, dancing can be made into an evil by the evil-minded. We should choose the good and eschew the evil.—M.

CONFIRMATORY EVIDENCES OF "MORMONISM"

EASTERN CULTURE IN AMERICA

The following article is the first of a series to be presented in the columns of the "Star" under the title of "Confirmatory Evidences of 'Mormonism.'" The purpose of this series will be to provide a "clearing house" for the mass of new evidence, and new light on old evidence, that is continually being increased by the research of scholars in nearly all branches of learning—evidence that confirms the truths set forth in the message of the Restored Gospel. One who is wide-awake and Gospel-minded may see statements and material of a confirmatory nature on every hand, in the press, in new publications, in reports. The "Star" will welcome suggestions and contributions to this column from its readers.

MAN must know and obey principles of eternal truth for their progress and salvation. From the beginning it has ever been the work of the Lord to bring men to a knowledge of these truths. To do this He has used ways adapted to the times and conditions. He has spoken to His servants "after the manner of their language, that they might come to understanding." In the meridian of times the type of approach and the argument was adapted to the different peoples of that time. The Scriptures were opened to the Jews (Luke 24: 27). The Greeks were approached with a reference to the altar erected "To the Unknown God," and a quotation from their poets (Acts 17).

In the early days of the Restored Church, when most people believed literally in the Bible as the Word of God, to prove a contention it was merely necessary to establish it as Biblical. But with many to-day, to show a contention to be Biblical, if the exponent is not accused of "wresting" the Scripture, is merely to show that it is Biblical, and that is all. The Bible and other standards of belief of the past have lost much ground among most people. Indeed, with some there is an evident attitude of disbelief in them as being of any particular value.

Yet to-day people still obey the natural law stated by Paul in Hebrews (11: 1), that faith is based on evidence. Peter (1 Peter 3: 15) said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." That is, to give the evidence on which your faith is based. If to-day we are expected to give acceptable evidence, not only from the prophets of old, but also from the newer knowledge of man, then the Latter-day Saint claim of possessing an outlook containing "all truth" must be harmonized with all the knowledge in possession of man. Indeed, we are asked to support even divine truths by the information gained by man in his search for knowledge. Man does not accept things blindly, but on evidence.

To-day, as man is better informed with regard to his surroundings than ever before, he requires more evidence to establish any particular claim.

IN leading man to a knowledge of the truth, it is often necessary to start with knowledge he understands, and then, from there lead him to a confirmation and understanding of divinely given truths. Early the Lord instructed the Prophet Joseph Smith, "It is my will that you should hasten . . . to obtain a knowledge of history and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." (Doctrine and Covenants 93: 53.) Thus all knowledge available is to be used in presenting the work of the Lord to the world.

The history of "Mormonism" is filled with striking confirmatory evidences of the truthfulness of its beliefs and practices. Prophecies have been uttered and fulfilled. The vast, increasing body of evidences of the truthfulness of the history and teachings of the Bible, the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price, is growing almost daily. The "fruits" of the Church, as an organization, and the lives of its members, give strong evidential witness of its divine origin. Man, in his search for knowledge, in particulars often confirms some part of "Mormonism," and, in general, as he accumulates truth, he is being led to the truths of "Mormonism." Such striking evidences may help lead a person to the Truth. Still, he can only know for a certainty the Great Realities by getting in touch with them and knowing through personal revelation.

"The worth of souls is great in the sight of God" (Doctrine and Covenants 18: 10), and "every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God" (Moroni 7: 13). Thus every means which will help to bring people to an understanding of the truth, and increase faith, should be used. "Teach the children of men the things which I have put into your hands by the power of my Spirit" (Doctrine and Covenants 43: 15).

As an instance of a confirmatory evidence of the type with which this column will concern itself, the *Sheffield Weekly Telegraph* of November 4th may be quoted. Commenting on a new book by G. Elliott Smith, it has to say :

Another whack at our historical beliefs! Professor G. Elliott Smith has put forward the suggestion, and supported it with rare researches, that Columbus was far behind in his "discovery." According to ancient manuscripts the first inhabitants must have been a race that came from the East. Recent researches have shown that these races had similar ideas to Indian races. For instance, the pictures of the Maya ruins of Central America show elephants with trunks. These must have been carved by people who knew the Indian elephant. There are other points of semblance. But how did these people cross the ocean? Was a native boat journey of 2,000 miles possible?

The interesting part, however, follows with the Latter-day Saint answer to that query :

As a matter of fact, all these suggestions are very curious, because the "Mormon" belief to-day is based to a large extent on such a journey having been made. The founder of "Mormonism," Joseph Smith, was ridiculed for his idea of saying that Eastern races had come to America from the East and fought on American soil. These new discoveries and theories will probably strengthen Smith's much criticised theories.

The establishing by modern research of the influence of Eastern civilization in America is a confirmatory evidence of the Book of Mormon, a book given to the world through Joseph Smith. The Jaredites from the Tower of Babel and the groups from Palestine under the leadership of Lehi and Mulek, brought Old World civilization to America.

"Another whack at our historical beliefs"—and another evidence for "Mormonism."—FRANKLIN S. HARRIS, JR.

CHARLES A. CALLIS

(Concluded from page 791)

of the trials as well as the joys and honours of the work. Her appreciation for the great responsibilities that her husband carried has given to her an interpretation of life that is sympathetic and real.

Perhaps the greatest critics of a mission president, those who come to know him best in his relation to his work, are the missionaries who work under him. Their feelings toward him, their respect and love are indeed an effective measure of him as a man. Writing for the *Relief Society Magazine*, Joseph Quinney, Jr., in telling of the esteem in which the missionaries hold President Callis, says :

The missionaries love and respect Elder Callis and will feel highly honoured in his elevation to the exalted position that has come to him, not alone because of their love for him, but because of his great ability and worthiness. Perhaps it is proper to say that no Mission President was ever more loved by the elders and lady missionaries than President Callis. It is a high tribute to any man who places his expectations of reward on a solid foundation of service rendered and who is willing to pay the price of success in honest effort. And this is exactly what Elder Callis has always done. The poise and power with which he has moved among the people of the south will be the same power with

which he will move among the saints at home and will be felt in all of the Stakes of Zion and wherever he travels and is known.

Every missionary that has laboured under his presidency has been impressed with the thought that, "the path of truth, higher living, truer development in every phase of life is never shut from the individual until he closes it himself." He would have every missionary feel the power of this statement; have him make it a great faith, a real and living factor in his life, so that there would be no limits to his progress. The sincerity with which he conveyed this truth was ever impressive and went to the heart of the individual. He would have them think, and pray, and work.

To his new position Elder Callis comes with a lifetime of service behind him. His future will be just as praiseworthy and brilliant, because he has the characteristics of true greatness. In further characterizing him, Elder Quinney gives this well deserved eulogy:

A great soldier of righteousness Elder Callis, true to God and a fragrance in the path he has travelled. He loves the beautiful in human life and in the great creations of God. He is tolerant to those who do not share the same beliefs as he does. He has a keen sense of humour and is always ready to listen to a good, wholesome story, and, at the same time, is ready to tell one. He is very charitable to all and will take time to listen to their stories and troubles. He never sees failure, "because the golden sun of ambition is always shining in his face, blinding his eyes to the impossibilities. He doesn't heed the warnings of discouragements, because higher and clearer than the little noises of the little people he hears the call of success. He must be what he is. He's filled with the mightiest message given to man—he has been touched with the God-spark that blazes into achievement." He is a man of God, a lovable companion, a true friend worthy the confidence of all.

Elder Charles A. Callis comes into the Council of Twelve a revered and beloved leader. He will fill the responsibilities of his new and exalted calling with honour and dignity.—RICHARD S. BENNETT.

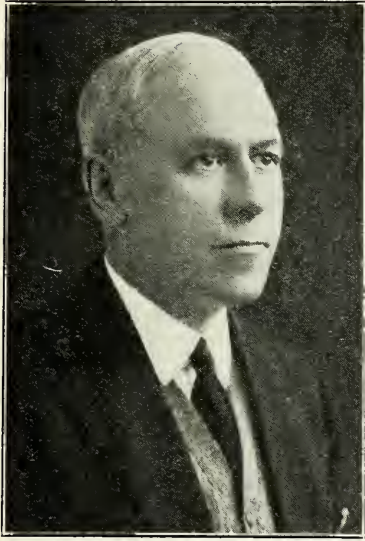
PRESIDENT FRANK I. KOOYMAN RETURNS HOME

A VISITOR in London during the week of November 18th, was President Frank I. Kooyman, retiring head of the Netherlands mission. President Kooyman was released from his missionary labours upon the arrival, last month, of his successor, President Thomas E. Lyon, and is now returning to his home in Salt Lake City, Utah. His wife, Sister Elizabeth J. Kooyman, returned to America in September, 1932.

President Kooyman is a native of Holland. He spent the first twenty-five years of his life there, three years of which were devoted to local missionary work among his own people. After his emigration to America, he continued his work of helping and encouraging the Dutch saints through his unusually fine gift for writing. He was a steady contributor to the mission paper, *Der Stern van Nederland*, as well as to other Church periodicals that reached the saints in Holland. In 1929, Elder Kooyman received a call to return to his native land to preside over the

Netherlands Mission, succeeding President John P. Lillywhite. With his wife and three of their children, he arrived to take over his duties on the 15th of September, 1929.

The Netherlands Mission has made splendid progress under the direction of Elder Kooyman. His was the responsibility of putting into effect the new Church policy of placing the branches and auxiliaries of the mission under the direction of local members. The development of the local people in Gospel work and understanding during his administration, and the increasing efficiency and independence of the organizations are evidences of the effectiveness with which he has carried forth this great project.



ELDER FRANK I. KOOYMAN

To meet the need of new proselyting methods in the mission, President Kooyman has made several outstanding contributions. His ready pen has found entry into the columns of the most influential newspapers of the land, and he has made intelligent use of all the publicity means at his disposal. The highly important work of adapting the lesson materials for the auxiliary organizations has been capably done under his direction. Through the columns of Neth-

erlands *Star* he has done much to strengthen the internal structure of the mission, writing songs, poems, and articles that have been an inspiration to the saints. Also, of great value have been his translations of current Church literature, enabling the saints to keep abreast with the writings of the outstanding Church authors.

The missionaries who have laboured under his direction love and respect President Kooyman. His youthful outlook and understanding sympathy have made him very popular with them, and has been a factor in the spirit of co-operation that characterizes the Netherlands mission organization. *The Peptomist*, monthly missionary paper, owes its beginning to his interest and encouragement.

President Kooyman leaves the Netherlands Mission with the gratitude and love of the Dutch saints, who have learned to love him and to depend upon his wise counsel and guidance. Friends of the Mission throughout the Church appreciate the unselfish effort he has put forth in its development. His has been indeed a mission of outstanding service.—RICHARD S. BENNETT.

CHANGE OF CONFERENCE: The date of the Hull District Conference has been changed from December 10th to December 17th.

SCOTTISH DISTRICT CONFERENCE

IT takes more than wet, cold Glasgow weather to dampen the enthusiasm of the Scottish saints for their conference meetings. In spite of the rain that fell without let-up throughout the day of Sunday, November 12th, all three sessions of the Scottish District conference, held in the Masonic Hall, were well attended. Everyone enjoyed a day of spiritual uplift and joyful re-union.

An unusual feature of the day's programme was the presentation, in the afternoon session, of a three-act play entitled, "Hungry Souls Satisfied." It told the story of a young man, who, in his search for truth, heard the message of "Mormonism," and through it found true happiness. Ably presented by a cast of local members, assisted by the missionaries, the play proved to be a novel and effective means of presenting the tremendous power and human appeal of the Gospel message. The District President's report and short prepared talks, interspersed with musical numbers, concluded the afternoon session.

President James H. Douglas, in the evening session, expounded the virtues of "Mormonism," and drew from them a picture of the character of a true "Mormon." He also pointed out that "Mormonism" was something to be proud of among those who embrace it. Hundreds of lives have been sacrificed that the work might be passed down to generations of which we are a part. Its past has been glorious, and its future will be even more brilliant, if its adherents will use the truths that are in their command. Sister Rintha Pratt Douglas told of her love for the Scotch people, and her closeness to them, her mother being of Scotch parentage. She encouraged fairness toward all men, and denounced the fallacious reports that have been circulated about "Mormonism" in the past, designed to engender the hatred of public opinion. Elder Emerson J. Lindsay, in well-chosen words, explained the purpose of man's existence in the light of "Mormon" theology, to complete the sermons in the evening session.

The District choir, Sister Dolly Stout, Joseph McQueen, and Mr. Frederick W. Bytheway contributed appropriate musical numbers throughout the day's sessions.

The District President's report, always of interest, stated, in part, that during the interim since the last conference, 7,898 hours were spent by the elders in active missionary work. Of this total, 1,159 hours were spent in tracting, 929 hours in visiting investigators. A total of 9,704 tracting calls were answered, 41,487 tracts were distributed, as well as 23 copies of the Book of Mormon, 39 other Church works, and 578 pamphlets explaining Church doctrines. One branch in the District has been re-opened, and two baptisms have been performed.

The conference was directed by President James H. Douglas of the British Mission. The auxiliary meetings were directed by Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries, and President of the British Mission Relief Societies. Also in attendance were President Stephen L. Dumford, president of the Ulster District; Elder Joseph H. Chapman of the Leeds District; Elder Thomas S. Harris of the Birmingham District; President Jodie J. Smith, Eliot D. Ward, Carl G. Agren, Emerson J. Lind-

say, John Rowell, Ralph J. Wheelwright and Lane W. Adams of the Scottish District.

ELIOT D. WARD, Clerk of Conference.

FROM THE MISSION FIELD

Appointment: Elder Max R. Openshaw was appointed to preside over the Ulster District on November 21st.

Transfers: The following transfers were made on November 17th: Elder Leon Frehner, from the European Mission Office to the Liverpool District; Elder William Robert Housten from the Liverpool to the Ulster District; Elder Stephen Love Dunford, from the Ulster to the Bristol District.

On November 27th, Elder Emerson J. Lindsay was transferred from the Scottish to the Sheffield District; and Elder Dell R. Holbrook from the Bristol to the Scottish District.

Releases: Elder Carl G. Agren of the Hull, Norwich, and Scottish Districts was honourably released from active missionary work on November 25th. He returned to America aboard the s.s. *Washington*, sailing December 4th.

Elder Thomas Shortland Harris, of the Liverpool, Manchester and Birmingham Districts, released on December 2nd, returned to his home aboard the s.s. *Washington*, sailing December 4th.

Elder Eldred Vinson Knight received an honourable release from his missionary labours on November 30th, and will return home aboard the s.s. *Washington*, sailing December 4th. Elder Knight has laboured in the Sheffield District since his arrival in England in July. His early return is occasioned by illness.

Elder Delwin M. Clawson, of the Newcastle and Portsmouth Districts, the latter over which he presided, was released from his labours on November 28th. He will return to America aboard the s.s. *Europa*, sailing December 8th.

Elder Clifford G. Green, of the Newcastle and Welsh Districts, the latter over which he presided, received his honourable release on December 2nd. He will return to his home in America aboard the s.s. *Washington*, sailing December 28th.

Doings in the Districts: *Birmingham*—Two applicants for Church membership were baptized in the font at the Handsworth Chapel, on October 28th, by Elder William A. DeHart. Confirmation followed the same evening.

Leeds—Eighty persons attended a farewell social held October 31st, at Bradford, in honour of retiring District President William H. Clawson. All branches of the district were represented in the gathering. Preceding the programme of the evening was a presentation of gifts from the saints to President Clawson, showing their appreciation for his splendid work.

Newcastle—At a baptismal service, held in the Sunderland Latter-day Saint Chapel, Wednesday, November 5th, Elder Ralph J. Pomeroy baptized six candidates for Church membership. Confirmation followed baptism.

Norwich—On October 22nd, Bertie William Martin entered the waters of baptism. Elder Drayton B. Nuttall performed the ordinance, and Elder John F. Cook officiated at the confirmation. Services were held in the Norwich Chapel.

Thelma Joan and Ethlinda Phyllis Dawson of the Lowestoft Branch were baptized in the Norwich Chapel on November 4th. The ordinance

was performed by Elder J. Kay Lindsay. Confirmation followed the next day.

Nottingham—On November 11th, saints of the Mansfield Branch held their regular monthly social. The programme consisted of religious songs, short humorous sketches, readings, and games. Refreshments were served to thirty-five. Impressed with the informal sociability of the "Mormons" were the fifteen investigators who were guests of the branch.

Portsmouth—The M. I. A. of the Brighton Branch held a social on November 22nd in honour of retiring District President Delwin M. Clawson. Sister Margaret L. Miller, the senior member of the branch, and a daughter of Utah pioneers, presented to President Clawson a gift from the Brighton Branch, in appreciation for his splendid work among the saints there.

Sheffield—Body, spirit, and the Building and Missionary Funds were fed on October 27th, when sixty people enjoyed a "Word of Wisdom" Banquet in the Sheffield Chapel. This evening, the first of its kind to be held in Sheffield, was sponsored by the Gleaner Girls. The hall was elaborately decorated in green and gold, with the wheat sheaf, the Gleaner Girls' emblem prominently displayed. Following the banquet, appropriate toasts with musical honours were given. An attractive programme consisting of competitive games, and songs and pageants illustrating the theme: "I will gather treasures of truth," concluded the evening's entertainment. The occasion was graced by the presence of Sister Ileen A. Wasp, mission supervisor of the Y. L. M. I. A., and Sister Nettie L. Woodbury, President of the Mission Primaries.

On October 28th, the children of the Sheffield Primary Associations participated in the activities of Rally Day. A banquet, games, and a well-planned programme made up the day's activities.

DEATHS

COLEBY—Funeral services for Brother Charles Moroni Coleby were held in the Lowestoft Branch Chapel, November 16th. Brother Coleby, beloved of saints the mission over, has served as Lowestoft Branch president for the past sixteen years. The services were under the direction of Elders Woodrow C. Williams and J. Kay Lindsay.

ELLIS—Brother George C. Ellis of Patricroft, Manchester, aged 71, died November 4th. Brother Ellis has been a member of the Church for many years.

MARSHALL—Sister Agnes Keith Marshall of the Aberdeen Branch, died at her home, November 17th. Death came as a result of a stroke. Sister Marshall was in her 75th year, and for the past quarter of a century has been a faithful member of the Church. Funeral services under the direction of President Jodie J. Smith were held on November 20th. Elder Emerson J. Lindsay dedicated the grave.

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